

A STUDY OF THE FUNCTIONS AND SERVICES RENDERED.
BY THE MEMBERSHIP SECRETARY AND THE MEMBERSHIP
PRACTICES OF THE DRUID HILL AVENUE BRANCH OF
THE YMCA, BALTIMORE, MARYLAND

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A THESIS

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CHAPTER I

INTRODUCTION

Today, the Young Men's Christian Association is one of the social forces ministering to the needs of boys and men. Since its beginning, this association has depended upon lay workers to formulate policies and give leadership to the millions of men and boys whom it serves. Yet, its first century has been one of "racial contacts, of interracial and multiracial experiences and bi-racial service."¹

The establishment of racial and nationality branches has long been a common strategy of the Y.M.C.A. German speaking Associations flourished during the 1880's.... Chinese branches appeared at San Francisco, Los Angeles, and Boston....A French branch continued at New York City until 1930....Special Associations were organized among the American Indians, reaching a peak with seventy-eight Associations about 1914....For the most part, these branches were organized within the larger cities.²

The Young Men's Christian Association was founded in 1844 by Sir George Williams in London, England. Since that time, it has spread into sixty-six countries and every continent of the earth's surface. Its constituency represents every race and color of mankind.

This movement took root in the United States in 1851. The first organized fellowship began in Boston and later scattered

¹Earl W. Brandenburg, "Professional Skills in Interracial Cooperation," Professional Competence in the Y.M.C.A. ed. Paul M. Limbert (New York, 1946), p. 111.

²Owen E. Pence and Arthur W. Hardy, Racial Factor in the Y.M.C.A.'s (New York, 1946), pp. 15-16.

to the various communities of the United States. In 1943, the total membership constituted 882,717 members in 475 cities.¹ The first Negro Y.M.C.A was founded in Washington in 1853, two years after the founding of the Y.M.C.A. in America. In 1943, there were 68 cities with Negro Y.M.C.A.s, accounting for an aggregate of 56,462 Negro members.²

After World War I, an inter-racial commission was formed to help the colored ex-soldier readapt himself to his surrounding, both north and south.³ This commission was part of the National War Work Council of the Y.M.C.A.

The Rosenwald Fund Gifts were a great influence in the development of service for Negroes.

Most notable of all was the unprecedented generosity of Julius Rosenwald in giving \$25,000 to any city in the United States that would raise an additional \$75,000 for colored men and boys.⁴

The Interracial Commission and the Rosenwald proposal thus provided the pattern for bi-racial service continuing up to this writing. However, due to the development of colored leadership as well as the growing opposition to segregation, this pattern is undergoing steady modification.

In 1931, at the 20th World's Conference in Cleveland, Ohio, it was decided that Christian principles would prevail

¹Owen E. Pence and Arthur W. Hardy, Negro Youth in the Y.M.C.A.'s (New York, 1944), p. 18.

²Ibid., p. 18.

³Ibid., p. 8.

⁴Ibid., p. 6.

in international and interracial relationship. Approval was voiced for basic principles which could not be reconciled with the racial policy of the Y.M.C.A.¹

Eleven years later, at the Quadrennial Conference of the Colored Work Department of the Y.M.C.A. in Bordentown, New Jersey, it was resolved that Negroes would not continue to accept inferior and discriminatory status assigned them in the United States and particular in the Y.M.C.A.²

In 1946, at the International Convention of the Young Men's Christian Association of North America, it was recommended that local Associations "work steadfastly toward the goal of eliminating all racial discriminations."³

"Membership" in the Y.M.C.A. means "formal affiliation with an organization and conforms to the accepted pattern of the various local associations" and to the standards of the Y.M.C.A. where the person seeks membership.⁴ A Branch is a Y.M.C.A. organized to serve men and boys in a "particular section of the community" in which it is located or in "an area adjacent" to such community.⁵ This particular section

¹Ibid., p. 10.

²Ibid., p. 14.

³Owen E. Pence and Arthur W. Hardy, Racial Factor in the Y.M.C.A.'s (New York, 1946), p. 166.

⁴Ibid., p. 45.

⁵Constitution and By Laws of the National Council, Young Men's Christian Association of the United States (New York, 1933), p. 5.

may be a "race or group of men and boys in such community."¹

Purpose of the Study

It is the purpose of this study to analyze and to evaluate the membership practices used in the Druid Hill Avenue Branch, Y.M.C.A. of Baltimore, Maryland, to see whether these practices are in accord with desirable practices as recommended by the National Y.M.C.A. Council and its various committees.

Scope and Limitations

This study will be limited to the Druid Hill Avenue Branch of the Y.M.C.A. in Baltimore, Maryland, for the period of January 1, 1942, to June, 1947, inclusively. It is not the intent of the writer to deal in any way with program content or program emphasis. This study is exclusively concerned with the services and functions of the membership secretary.

Methods Used in the Study

The material for this study was gathered from published data of the agency, unpublished agency records and reports, and interviews with staff workers. Also, the writer has been able to obtain knowledge of this agency through observation and practical experience in the capacity of field work student during the summer of 1947.

¹Ibid., p. 5.

CHAPTER II

INSTITUTIONAL DEVELOPMENT AND SIGNIFICANCE OF THE FRUID HILL AVENUE BRANCH, Y.M.C.A.

Historical Background of the Y.M.C.A Movement

The year 1853 marked the founding of the Y.M.C.A. in Baltimore, Maryland, as well as the initiation of the Y.M.C.A. movement among Negro men and boys in the United States.

The Young Men's Christian Association of Baltimore was incorporated on December 29, 1853, under the General Laws of Maryland, Acts of 1852, Chapter 231, the Charter being recorded among the Charter Records of Baltimore City in Liber E.D., Number 1, folio 350.¹

Though that year did not mark the actual founding of a Y.M.C.A. for Negroes, the founding of the white Y.M.C.A. made the community aware of the need of a Y.M.C.A. for the Negro population.

The first Y.M.C.A. among colored boys and men began soon afterward in Baltimore at the Union Baptist Church. Before taking institutional form the Y.M.C.A. was an organized group whose primary purpose was to discuss some phases of religious work. It met regularly each Sunday at the homes of the various members of the group. William A. Hunton, the first Negro executive secretary of a Negro Y.M.C.A., emphasized to this energetic group the need of a Y.M.C.A. among Negro boys

¹Charter and Constitution with the By-Laws of the Board of Directors of the Young Men's Christian Association of Baltimore (Baltimore, 1941), p. 1.

and men. In 1888, this group of men adopted the name of the "Colored Y.M.C.A."¹ In 1893, this group was formally organized and in 1905 became a Branch member of the Metropolitan Y.M.C.A. of Baltimore, Maryland. W. Edwards Williams was the first colored executive secretary employed directly through the co-operation of the Central Branch of the Y.M.C.A.²

As the membership slowly increased and its services expanded, it was necessary to have a larger facility. The Julius Rosenwald Fund contributed \$25,000 toward the erection of the first adequate structure. The building was finally completed in 1918 at a cost of \$115,000 for land, building, and equipment. The local Negro population contributed \$12,500, and \$75,000 was received from other sources. The growth of the Y.M.C.A. may be expressed in the following passage:

Through the efforts of men with faith in God, and a deep concern for the welfare of boys and young men in its neighborhood and city, this Y.M.C.A. developed progressively over these years of "ups and downs," from the status of a community center first, to that of a welfare organization or institution of Baltimore city, and finally to its present status as a social agency under a common purpose with nine other branches.³

During the depression period, the program of activities centered in the promotion and supervision of community groups which held their meetings at the facility. Other phases of

¹Files of the Druid Hill Avenue Branch, Y.M.C.A., 1947.

²Ibid.,

³William H. Kindle, "The Y.M.C.A.," News Circular of Modern Improvement Association, Inc. ed. J.H. Walters (Baltimore, May, 1947), p. 4.

Y.M.C.A. work were projected, but due to the lack of trained leadership, could not be fully realized.¹

In 1941, this agency was still understaffed, and its total membership was a little over 600. Since then, the enrollment has nearly tripled. Though the agency has lost some ground in the area of philanthropic contributions, it was able through the war years to increase its membership considerably. It commanded a larger and better trained staff. Its program and services were rapidly expanded and became more attractive.² The program was highlighted by services to veterans and servicemen; besides, the facility was used by over thirty community groups. Due to all this, the facility itself was improved considerably.

The Y.M.C.A. in Its Present Setting

The Druid Hill Avenue Branch, Y.M.C.A., is one of the ten branches of the Metropolitan Y.M.C.A., the largest single private agency serving youth and men in Baltimore, where the Negro population is 122,000. The branch in question serves the most congested Negro area in Baltimore.³ The Metropolitan Y.M.C.A., including its ten branches, has an investment in capital facilities of only \$1.45 per capita. By contrast, the Y.M.C.A. in St. Louis has \$3.35, Cleveland has \$3.50 and

¹George B. Arthur, Life on the Negro Frontier (New York, 1944), p. 161.

²William H. Kindle, "Annual Report of the Druid Hill Avenue Branch, Y.M.C.A." (Baltimore, 1945), p. 16 (Mimeographed.)

³Carlton Harrison, "Annual Report of the Metropolitan Y.M.C.A. of Baltimore" (Baltimore, 1946), p. 16 (Mimeographed.)

Pittsburgh has \$4.85. Even after completion of its building for youth programs, its per capita will only be \$2.90.¹

The present facility is valued at more than \$122,000. There are four floors and a basement to the building. In the basement is located the Boys' Area, two locker rooms, swimming pool, store room, and the boys' coat room. On the first floor is a lobby, three offices, gymnasium, and two billiard tables for men. The second floor has an assembly room, kitchen gallery to gymnasium, one office, and two rest rooms. The third and fourth floors are designated as dormitory space. On these floors are 42 single rooms, and 10 double rooms, a total of 62 beds. When the dormitory is filled, cots may be used in the assembly room on the second floor.

Departments and staff.--There are four major departments in this Branch, namely, the Boys', the Men's, physical education, and Executive. While these have special functions and areas of operation, the work is coordinated by the executive secretary.² The responsibilities of total maintenance falls directly upon the executive secretary and the Board of Managers.

Though understaffed, the agency boasts five trained workers. All the staff are college graduates except one who has had some college training. The executive secretary attended

¹Ibid., p. 22.

²William H. Kindle, "Annual Report of the Druid Hill Avenue Branch, Y.M.C.A." (Baltimore, 1946), p. 3 (Mimeographed.)

Springfield College (The International Y.M.C.A. Training School) in Springfield, Massachusetts; the boy's work secretary received specialized training in the Atlanta University School of Social Work; the physical secretary has pursued further training at Ohio State University; the membership secretary has had wide experience in the field of Y.M.C.A. work, and the assistant physical education secretary and swimming instructor was an outstanding all-around athlete at Morgan State College in Baltimore.

Program and services rendered.--This Branch offers services such as intimate personal counselling, courses of study, physical examinations, special programs, and worship services. Several new groups have been organized while still others have been reorganized. All of its functional committees are in operation. Also, this Branch has been a pioneer in bringing together both Negroes and whites in all those enterprises in which the Branch has an interest. Staff meetings and committee meetings have been held in which both races have cooperated actively and helpfully. There are two Negro members at the present time on the Metropolitan Y.M.C.A. Board of Directors.

In a number of more important events sponsored under the auspices of the Metropolitan "Y", such as World Services, Founders Day celebrations and other similar enterprises, the parent body always includes all its Branches, white and Negro.

During the year 1946, the Association took the initiative in organizing a Youth and Government Conference in Maryland.

This program included a model legislature, which was held in the State House, at Annapolis. This was the first time a Negro had served in the Youth State Legislature.

Significance of the Druid Hill Avenue Branch, Y.M.C.A.

The writer feels that his readers should be aware of some of the factors that play a significant role in shaping the membership of the Druid Hill Avenue Branch, Y.M.C.A.

Baltimore, Maryland is the sixth largest city in population in the United States and the fifth largest in Negro population. The total population in 1940 was over 1,040,000 people. Its colored population comprised 19.3% or 165,843 of this total.¹ World War II did have much affect upon the Negro population. In 1943, it rose to 200,000 and in 1944 it increased to 216,000.² Since Baltimore is an industrial city, its Negroes received most of their income from industrial sources.

Dr. Ira De A. Reid, in 1935, conducted a social survey for the Baltimore Urban League to gather, to coordinate and to interpret the social facts of life which would be of material importance on a constructive approach to Baltimore's problems in social welfare. This study revealed "the problems of the

¹Florence Murray, Negro Yearbook (New York, 1944), p. 19.

²Racial Problems in Housing (National Urban League Publication), New York, rev. ed., July 1945, p. 17.

whole city regardless of its racial composition."¹

There are two types of facilities for public recreation in the city of Baltimore. They are the Division of Recreation for colored people, operated by the Board of Education, and the Playground Athletic League.²

Private facilities comprise Young Men's and Women's Christian Associations, the Sharp Street Community House and the Parish House of the St. James Protestant Episcopal Church. The one indoor pool for Negroes is at the Druid Hill Avenue Branch, Y.M.C.A.

Due to the lack of facilities and inadequate planning for Negroes, commercialized recreation has been the principal outlet for some time. These facilities have met the needs of the Negro population much more effectively than some of the facilities offered by the "reforming" agencies.³

A high rate of juvenile delinquency is obtained among the Negro population. Some of the factors that contribute to this delinquency are parental neglect, overcrowded homes, the employment of mothers outside the home, child labor, illegitimacy, and detrimental leisure time activities.⁴

Segregation has tended to circumscribe the Negro's adequate social functioning.⁵ The geographic location of Balti-

¹Dr. Ira De A. Reid, The Negro Community of Baltimore (Baltimore Urban League Publication), Baltimore, 1935, p. 44.

²Ibid., p. 28.

³Ibid., p. 29.

⁴Ibid., p. 35.

⁵Ibid., p. 40.

more tends to make for both the freedom of the North and the traditionalism of the South. Limited interracial activity is carried on in such agencies as the Urban League, the Y.M. and Y.W.C.A., and others.¹ It exists, however, only at joint staff meetings of the agencies concerned.

The Y.M.C.A Looks to the Future

The "Building for Youth" Program was an all inclusive effort to provide better and more facilities in the Y.M.C.A.s of Baltimore. Over one million dollars have been asked to provide additional or rebuild the existing Y.M.C.A. facilities of Baltimore. Of this sum, \$274,970 is needed to enlarge and improve the facilities of the Druid Hill Avenue Branch to serve young men and boys of the colored area adequately.²

This Branch has also purchased a 286 acre camp site on the Patuxent River, located about sixty-one miles from the city of Baltimore.³ Though this camp was open during the summer as a pioneer camp, plans are being initiated to make the camp suitable for more youth of Baltimore. This site was purchased at a cost of \$12,500. In addition, considerable money has been expended in the improvement of the site.

¹Ibid., p. 41.

²Statement by William Kindle, Executive Secretary, Druid Hill Avenue Branch, Y.M.C.A., Baltimore, Maryland, personal interview, June 16, 1947.

³William H. Kindle, "Annual Report of the Druid Hill Avenue Branch, Y.M.C.A." (Baltimore, 1946), p. 3 (Mimeographed.)

This agency is well aware of those needs of the community which it should undertake to meet. They realize that they must recruit more boys from families in the lower income brackets, coordinate their activities with other religious and welfare organizations of the community, solicit and train an increased number of volunteers, and conduct part-time educational classes, et cetera.¹

¹William H. Kindle, "Program of Druid Hill Avenue Branch, Y.M.C.A." (Baltimore, 1945), p. 3 (Mimeographed.)

CHAPTER III

MEMBERSHIP ADMINISTRATION IN THE DRUID HILL AVENUE BRANCH, Y.M.C.A.

The Y.M.C.A. is a membership organization. The control and direction of this organization is by the members, "theoretically, if not directly."¹ There are laymen on each Association board and on functional committees, and lay leaders and lay counsellors are involved in every phase of the program.

Membership is divided into two categories, namely active membership and associate membership.² Active membership is open to any Negro male of good character, who is a member of a Christian church or who has faith in God and accepts Jesus Christ as Lord. Active members are privileged to participate in all Association activities. They have the right to vote in all meetings of the Association, the right to serve on the Board and functional committees, the right to serve as an officer and the right to represent the local association. Associate members are those males who are ten years of age or over and of good character. These members are entitled to the same privileges active members except those of voting, holding office, or constituting representation.³

¹Owen E. Pence and Arthur W. Hardy, Negro Youth in Y.M.C.A.s (New York, 1944), p. 45.

²Charter and Constitution with the By-Laws of the Board of the Young Men's Christian Association of Baltimore (Baltimore, 1941), p. 1.

³Ibid., p. 1.

This classification of membership is further broken down into boys, young men, and men. Membership fees and qualifications are waived for all veterans who apply within three months after discharge.

Administrative Structure of the Baltimore Metropolitan Y.M.C.A.

The Board of Directors comprises a total of twenty-four members. Six members are chosen (by their fellow managers) from the Board of Managers in the Central Branch, and two members each are chosen from the Boards of Managers of the other nine branches.

The Branch and Central Boards of Managers, in their turn, are elected by the active members in each branch.

The administrative head of the entire organization is titled "general Secretary" and has under him ten "Branch Executive Secretaries." The executive secretary is directly responsible to the Board of Managers of the particular branch.

The relation of the Metropolitan General Secretary to the laymen of the Board of Directors, of the Branch Executive Secretary to the laymen of the Board of Managers, et cetera down to the minor secretarial personnel working with lay sub-committees, is on a congenial basis throughout.

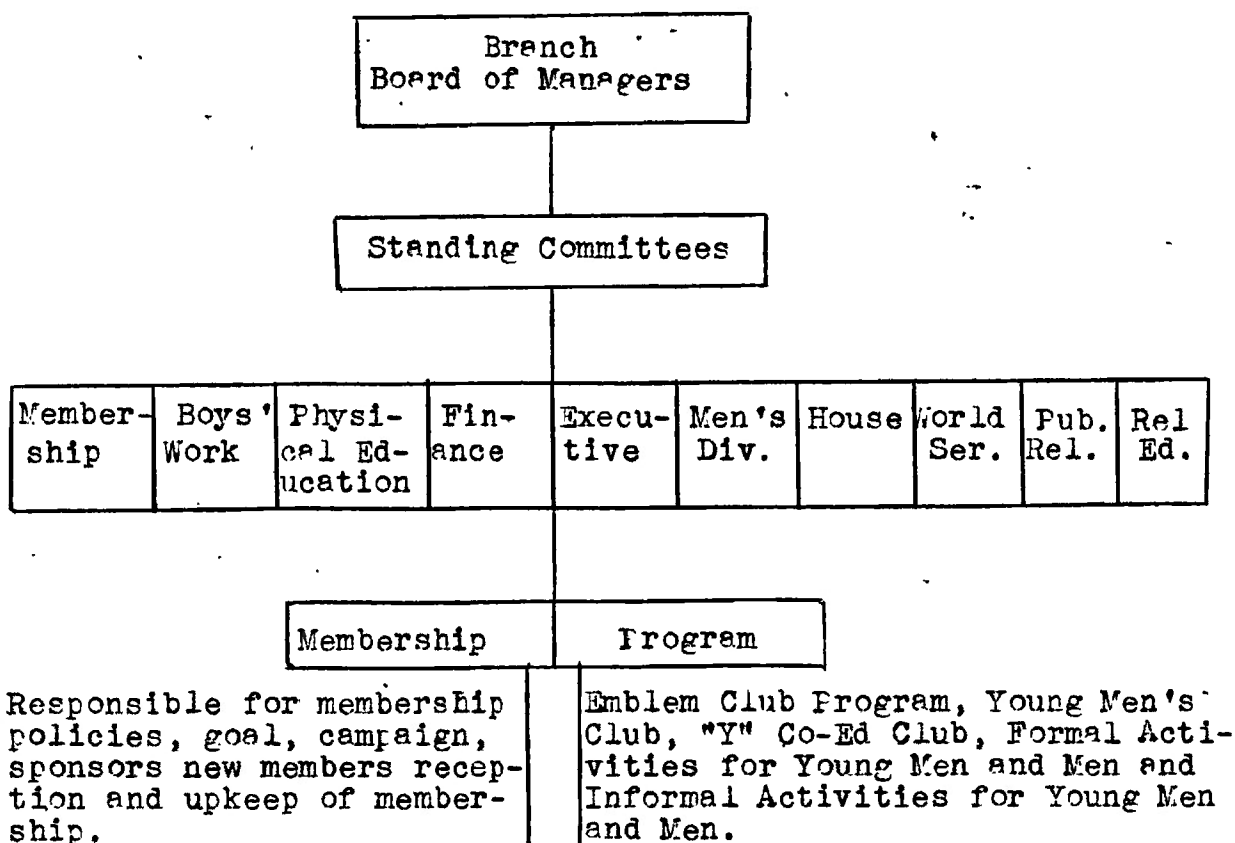
Board of Managers

The Druid Hill Avenue Branch as well as the other nine branches of the Metropolitan Y.M.C.A., is under the management of the Board of Managers, which consists of twenty-five active members. These members are elected by the active members of

this Branch in November of each year. The members of this Board hold office for one year, or until their successors are elected.¹ It meets regularly each month, except during the summer months, to receive reports of its standing committees and to make recommendations to the Board of Directors and to transact other business necessary for the efficient management of the Branch.

Scheme of Organizational Relations in the
Druid Hill Avenue Branch,
Y.M.C.A.

(Reproduced from Agency's File)



¹Board of Managers, "By Laws of the Druid Hill Avenue Branch, Young Men's Christian Association of Baltimore" (Baltimore, 1941), p. 1 (Mimeographed.)

The Board is broadly representative of community interests. The chairman of the Board appoints all committees and their respective chairman. There are ten committees in this Branch, namely, Executive committee, membership committee, boys' work committee, physical education committee, finance committee, men's division committee, house committee, world service committee, public relations committee, and religious education committee.

These committees are responsible for the entire membership program, directly or indirectly. In their hands lie membership policies, membership goals, membership campaigns, and the promotion of both formal and informal activities. The Branch's Board of Managers can appoint additional committees as they are needed. The chairman of the Board and Executive Secretary serve too as members ex-officio of all the committees.

Membership Committee

The membership committee has nineteen members, who usually meet earlier than does the Board of Managers. This committee is responsible for the planning, organizing and administrative efforts directed to building up the "membership numerically."¹ It solicits applications for active membership and, in turn prefers these applications to the Board of Managers. Membership rates and dues are determined by this committee and are based upon the economic level of the Negro community and the size of the agency's Community Allocation Fund.

¹Ibid., p. 4.

The types of membership offered to men are "full membership," "young men's membership," and "social membership." The cost of "full membership" is \$10.00 per annum. This type of membership entitles a member over twenty-five years of age to the use of every facility and service in the Branch. The "young men's membership" costs \$7.50. This type of membership is offered to young men between the ages of eighteen and twenty-four. It entitles one to the use of the physical fitness facility, the reading room, and the game room, and participation in the program of one or more "Y" clubs. "Social membership" costs \$5.00 and is open to those aged eighteen years and over. This type of membership entitles the individual to the use of all facilities except those offered by the department of physical education.

There are four types of membership offered to boys, namely: "cadets," "junior," "senior," and "young men." All these members are entitled to the full privileges of the Boys' Department. These members have full use of the physical education facilities at regular periods designated by the Boys' Work Secretary and the Boys' Work committee. A boy between the ages of fifteen and seventeen may join the young men's division at a cost of \$7.50 or become a "senior" at a cost of \$4.00. The rates for other types of membership are: (1) "juniors" (Aged twelve to fourteen), \$3.00; (2) "cadets" (Aged ten to eleven), \$2.00.

The International Emblem Club

The International Emblem Club of the Druid Hill Avenue

Branch is a membership recruiting group within the agency. It was organized in 1946 and now has thirty-two active members. Its purpose is to bring a friend to the Y.M.C.A., where he may be "awakened and strengthened by the social, physical, intellectual and spiritual forces of this world wide movement."¹

Membership in this club is open to members of the Druid Hill Avenue Branch, Y.M.C.A. who solicit a minimum of six members for this Branch. These members may be new or renewals and must be recruited during the period of a year. This club recruits its members individually, and not through the group as a whole. Studies have been made which demonstrate that such procedure represents the least expensive and most effective mode of recruitment, even taking into account the cost of dinners, emblems, et cetera.

During the year of 1946, this group recruited over 200 members for the Branch, thus helping it to realize the largest membership in its history. Also, it has sponsored a wide variety of programs, featuring such speakers as Dr. Ira De A. Reid, Dr. Lester B. Granger, Dr. James H. Duckney, and others. Tentative plans are under way to induct more members into this club and to develop further its splendid esprit de corps.²

¹Association of Membership Secretaries, The Emblem Club in the Young Men's Christian Association (New York, 1928), p. 6.

²Statement by Lester Suitt, Membership Secretary, Druid Hill Avenue Branch, Y.M.C.A., Baltimore, Maryland, personal interview, September 23, 1947.

CHAPTER IV

THE FUNCTION OF THE MEMBERSHIP SECRETARY IN THE TOTAL AGENCY PROGRAM

To understand properly the nature of a movement, it is necessary to know who are its members. To chart the future course of an institution, it is necessary to predict, if not actually, to determine, who its members shall be.¹

A Y.M.C.A. membership secretary must be thoroughly conversant with the pattern of membership on the national level as well as on the local level. This enables him to play his part in furthering "suitable action nationally" and insures the fact that the local organizational policies will accord with those which characterize the Y.M.C.A. as a whole.²

The Duties of the Membership Secretary

The membership secretary of the agency under consideration is charged with the task of raising a sizeable percentage of the total budget; the greater the membership of a given Association, obviously, the greater the revenue from membership. This is a matter of far more significance today than during the war, since this branch can no longer depend to any great extent upon the community fund, nor be too sanguine in looking to corporations or individuals for sizeable gifts.

The qualifications of a secretary have been variously

¹Charles Lee, "Professional Skills in Relation to Membership Stragedy," Professional Competence in the Y.M.C.A. ed. Paul M. Limbert (New York, 1946), p. 112.

²Ibid., p. 112.

interpreted. Some consider the secretaryship a matter of "a call," while others consider it a "profession."

One of the essential qualifications of a secretary is consecration to his task. I think the Young Men's Christian Association secretaryship is a call. I don't think it is a job or merely a profession...I think that he has got to have a fundamental background of knowledge of the day in which he lives, and an educational background of understanding in regard to the problems of the day, so that he may be able to meet them.¹

Another author reports:

The secretary should like people and be adaptable and acceptable in many different circles. He needs a maximum knowledge of personal skills in the field of crafts, athletics, music, and speaking; and, most of all, the ability to be a good engineer of human relationship.²

The present Membership Secretary of the Baltimore Negro Y.M.C.A. is a graduate of Johnson C. Smith University, with a major in sociology. Prior to coming to this agency, he had been in Y.M.C.A. work in Bridgeport, Connecticut and Philadelphia. He has been with this Association since March, 1946.

In addition to his regular duties as Membership Secretary, he is the Men's Division and Program Secretary. Also, he supervises four organized groups: (1) the Athenians, which is an organization for young men between eighteen and twenty-four; (2) the Co-Ed Club, which is an organization for young

¹Statement by Adolph G. Studer, Christ Adequacy for Human Needs ed. George Irving, (New York, 1935), p. 75.

²C.A. Duran, "Skills in Community Organization," Professional Competence in the Y.M.C.A. ed. Paul M. Limbert (New York, 1946), p. 166.

men and women between the ages of eighteen and twenty-four; (3) the Emblem Club; (4) the Men's Club. Although women are not members of the Y.M.C.A., the Branch undertakes to integrate the opposite sex into at least some aspects of its program for young men.

There seemed to be a general tendency to work the Membership Secretary as "a jack of all trades." Clearly, there was need for an augmented staff. Most especially, the Membership Department should contain a person charged with following through on membership participation.

Services Rendered By the Membership Secretary

During the year of 1946, 284 memberships were donated to veterans.¹ The men's division rendered services to veterans by way of counseling and referrals to veterans' agencies. This service declined as veterans succeeded in finding desirable jobs or took advantage of educational opportunities under the GI Bill of Rights. A large number of veterans availed themselves of physical education and recreational facilities. Two GI groups were organized to provide greater opportunity for GI leadership. Seventy per cent of those extended the benefits of three months' free membership had never before belonged to any Y.M.C.A.²

Other activities and events sponsored during 1946 under

¹William H. Kindle, "Annual Report of the Druid Hill Avenue Branch, Y.M.C.A." (Baltimore, 1946), p. 3 (Mimeographed.)

²Ibid., p. 3.

the leadership of the present membership secretary were sport dances, vesper services, a halloween party, dinners, lenten services (some of them undertaken jointly with the Y.W.C.A.), a membership reception and open house, outings, picnics and a lecture series.

Services rendered between 1942 and 1945 were very limited because of the shortage of personnel. There was no Membership Secretary on the staff between September, 1944, and March, 1946.¹

Membership Drives

The membership drive in 1945 was limited to securing adult membership; the Association had all the boy-members it could handle. This drive netted 268 members and over \$1,000.²

The membership drive for 1946 involved the efforts of no less than 100 laymen. It resulted in 1032 new members, of whom 595 were boys and 437 were men.³ The organizational set-up of the drive was in the form of "an army of reconstruction" headed by a "Generalissimo." This was broken down into two competing armies, the blue and the red. These armies were further divided into divisions and teams. A novel development was the recruitment of thirty-five new members who themselves

¹Letter from William H. Kindle, Executive Secretary of the Druid Hill Avenue Branch, Y.M.C.A., Baltimore, Maryland, November 4, 1947.

²William H. Kindle, "Annual Report of the Druid Hill Avenue Branch, Y.M.C.A.," (Baltimore, 1945), p. 2 (Mimeographed.)

³William H. Kindle, "Annual Report of the Druid Hill Avenue Branch, Y.M.C.A.," (Baltimore, 1946), p. 3 (Mimeographed.)

participated in the drive.

The membership drive of 1947 was launched by a worker's rally in September. More than 150 lay members were involved. This drive took the form of "a United Nations Organization" headed by a "President-General." Under this organizational pattern, two competing councils were formed, namely, "the economic" and "the trusteeship." Each council was further broken down into "presidents" and "representatives." The goal of the drive was a total membership of 1,800 and a fund of \$7,000. The final outcome could not be gauged at the time of this writing, but the total membership has already climbed to 1,703, only 97 short of the goal.¹

Publicity for these drives was undertaken jointly with other branch Associations. The slogan for 1947 was "Take the 'Y-Way' on Life's Highway." The period of September-October was selected because the majority of young men were then making their plans for the year ahead. An appeal was made to the members of this Association to bring relatives and friends into contact with the Y.M.C.A. program. In addition to these personal appeals, letters, folders, the newspapers, the radio, and public transit posters were used to describe the services and programs of the Y.M.C.A.'s of Baltimore.

The membership drive, though an effective recruiting technique, is not without its hazards. Intake through

¹Letter from Lester Suitt, Membership Secretary of the Druid Hill Avenue Branch, Y.M.C.A., Baltimore, Maryland, October 9, 1947.

high-pressure tactics seldom makes for an immediate appreciation by the new member of the 'Y's more significant objectives. In addition, due to the heavy burdening of the Membership Secretary at such a period, he is bound to find little time for many of the more important features of his task. For one thing, he is unable to interview each new member individually. If this agency is to continue such membership drives, they would be well advised to incorporate techniques for the more adequate assimilation of those thus recruited.¹

¹Association of Membership Secretaries, The Emblem Club in the Young Men's Christian Association (New York, 1928), p. 6.

CHAPTER V

ANALYSIS OF MEMBERSHIP PRACTICES IN THE DRUID HILL AVENUE BRANCH, Y.M.C.A.

Securing membership in any group work agency is an important phase of the agency's program. In one sense, it is more important than the facility itself.

In studying the membership practices of the Druid Hill Avenue Branch, Y.M.C.A. it is important to note that its recruitment policies deviate in minor details from those obtaining in the other branches of Baltimore. However, it may be said of this Branch that it had consistently moved in the direction of conformity to the over all policies of the Y.M.C.A. National Council. It must be taken into consideration that each local association has relative autonomy in the matter of membership practices, in which area national pronouncements are not binding on the local association except in relation to eligibility for membership status in the National Council.¹

First of all this is a colored branch, and its membership is limited to the colored area. There is only one Y.M.C.A. for the entire colored population of Baltimore. The Morgan State College Branch Y.M.C.A. is limited to students of Morgan State College, which is also located in Baltimore. The whites, by contrast, have eight branches. If a white member moves to another area of the city, he can transfer his membership. A

¹Owen E. Pence and Arthur W. Hardy, Negro Youth in Y.M.C.A.'s (New York, 1944), p. 45.

Negro member cannot for if he moves to another area, for example, East Baltimore, he has to come approximately three miles by bus to use the same facility. Though the Y.M.C.A. is a world wide movement, it continues to carry out the practices of segregating its Negro members. This is not a national practice, however. According to a survey of Associations other than Negro, it was found that 118 such Associations accept Negroes as members.¹

Practices in the Membership Relationship

The membership policies of this Association are administered by the Board of Directors, the Branch Board of Managers and committees organized by both them and the membership secretary.

In studying the practices of the membership relationships of this Branch, it must be noted that certain practices are recommended by the National Council and the Association of Membership Secretaries. These recommendations of practice grew out of the policies approved by the Board of Directors of the Y.M.C.A.s of the United States and were adopted by the First International Conference, held in Detroit in 1941. It is gratifying to note that one long term objective of the National Board is the abolition of the very last vestige of racial segregation.

Meaning and basis of membership.--In this branch there

¹Ibid., p. 32.

is a distinction between the basic membership relationship and the privileges of membership. The basic membership, which is designated as "active membership," enables the member to vote, hold office, serve on the various committees and represent the branch in conferences. He must be fully in accord with the purpose of the Association and commit himself to its voluntary service and support. The other form of membership is "associate membership," which is also a privilege membership. This membership entitles the individual only to limited use of the facility and the status of Y.M.C.A. sympathizer. He does not sign a statement that he is a member of a church or a statement of faith. Yet, his application has a space designated as "member of what church." An "associate member" does not necessarily commit himself to voluntary service and support.

To become an active member is very simple. Yet, in spot-checking the membership application file, this writer found relatively few active members and a preponderance of associate members. There is no difference in cost between associate and active membership, except to those who are under sixteen and those members who acquire a purely "social membership" in the Branch. Active members were for the most part long-standing members of the Branch, and some were even among the charter members of the Branch. Because of this, there seems to be a general tendency to overwork full-fledged members on the various committees and on the Board. There is = obviously a definite need for an increase of active membership,

if only because the older generation seems to follow the practice of placing emphasis on the more superficial purposes of the Y.M.C.A.

The integration of the new member.--The new member is inducted in this Branch through an introductory interview with the executive secretary or the membership secretary away from the main lobby desk. This is the usual procedure, but sometimes the receptionist accepts the membership application and conducts the interview on the spot. Also, this procedure may differ when a member of the Emblem Club or a member of this Branch recruits members outside the agency. After paying his membership fee, he is shown through the facility and is personally introduced to all the staff members of the agency.

Once the new member is accepted in the "Y", he is sent a membership card and a personal letter of welcome by the membership committee. The program schedule is usually given to him at the initial interview. However, more literature is given to him after he is accepted, describing fully all phases of the program. A membership dinner and a new member induction ceremony are held periodically by the Emblem Club and the Membership Committee. Where necessary, specialized persons may be brought in to meet the unique needs of a member.

Secretarial functions and responsibility.--The executive secretary in his staff meetings will usually cite the latest figures covering membership recruitments, renewal, and

expiration.

The membership secretary keeps recordings on the achievements of individual members, in addition to maintaining an active prospect file. From time to time, he examines the records of achievement maintained in the Boys' Department and in the Physical Education Department. His active prospect file is always available to staff personnel, membership groups, and the Emblem Club.

Procedures for membership records.--The membership files are broken down into four major categories, namely: (1) applications for membership, (2) expired membership, (3) a ticker file, segregated according to the months of the year in which members join the Branch, and (4) a master file. Separate files are maintained on boy membership and adult membership, active membership and associate membership. In spot-checking 50 application cards, it was noted by the writer that some of these records were incomplete for such data as year, church affiliation, marital status, interest and whether the member lives at home. Other records, such as the daily cumulative membership record, the monthly cumulative report, and the group activities report are likewise the work of the membership secretary.

Analysis of Total Membership Trends

The year 1946 was a prosperous one. Membership reached its highest peak. By the end of the year, the total membership had increased to 1773 members, a 33% increase over 1942.

The smallest membership during the five year period 1942 to 1946 was in 1942. In 1945, there was a sharp drop in membership but only to a figure 12% greater than that of 1942.

In spite of the many difficulties resulting from war conditions--difficulties such as shortages in personnel and lack of supplies and equipment--this Branch managed to do a creditable piece of work. New admissions to membership reached an all-time high. Recruitment in 1946 was 268% of that in 1942. The relatively low year of 1945 showed an aggregate of freshmen members at 180% of 1942.

There has been a rapid turn-over of membership in this Branch. In 1942, only a small percentage renewed their membership. Out of a total of 708 expirations during that year, only 243 remained as "renewals." In 1943, only 259 members renewed their membership. This last represented a loss of over 2,000 members. The total loss of membership from 1942 to 1945 exceeded over 5,000 members. Though the renewed and expired membership totals are not given for the year 1946, it is evident that the new membership during the year 1946 and over the periods indicated was greater than the losses since the total membership has increased from 1,091 in 1942 to 1,733 in 1946.

Analysis of the membership by age groups.--The boy membership accounted for the largest proportion of the membership in this Branch. This fact may be accounted for in part by the fact of Hi-Y clubs being established in the public high schools

of Baltimore. Although membership in a Hi-Y club makes one an affiliate of this Branch, many have gone on to take full boy's membership, which entitles one to the use of the Y's facilities daily rather than once weekly.

TABLE 1

MEMBERSHIP BY AGE GROUPS IN THE
DRUID HILL AVENUE BRANCH YMCA, 1942-46

Classification By Age Group	Year				
	1942	1943	1944	1945	1946
Total Membership	1,091	1,627	1,538	1,348	1,733
Boys, 10-17	729	1,021	1,072	691	1,033
Young Men, 18-29	110	129	95	95	234
Men, 30 and over	221	375	294	330	365
Ages Unknown	31	102	77	232	101

Source: Agency Files and Records, 1942 to 1947

The smallest age grouping is between eighteen and twenty-nine. Activities of this group usually consist of inactive games, such as playing cards, checkers, and ping-pong. This group participates in aquatics and gymnastics activities. Only a few of these members play a role in organizational planning and development.

Men thirty and over account for most of the active members serving on the various committees and on the agency Board. They use the physical facilities only occasionally. A spot-check of 25 active members disclosed only one to be under

thirty years of age. Eleven of these members were in the professional bracket, three were business men, two were government employees, and the others were laborers or in occupations unknown

New Trends in Membership Classification

The policy of the Y.M.C.A. throughout the United States has tended toward a "growing differentiation of membership practices."¹ Therefore, a committee was organized by the National Council of the Y.M.C.A. to study the local terminology now in use. A proposed national definition of "membership" was recommended by the committee, and a five year period was specified for its trial in the Y.M.C.A.s in the United States. A review and modification of this proposal was also recommended for the 1951 Centennial of the Y.M.C.A. in the United States.

In studying 470 associations and branches, this committee found that 309 different categories or terms were used to define the local member. (This Branch uses eight different classifications in its membership, namely, (1) "social," (2) "senior," (3) "young men," (4) "dormitory," (5) "veteran," (6) "cadet," (7) "junior," and (8) "senior boys.")

The three varieties of membership recommended by the committee on membership terminology were: (1) "member," (2) "member-at-large," and (3) "member-at-work."

¹Bureau of Records, Studies and Trends, National Council of the Y.M.C.A. This Matter of Belonging (New York, 1946), p. 3.

Member: a person, who, after due application, is individually enrolled by the Association as a participant in any of its activities or for its services, or otherwise contributes money, or service or moral support to its program.

Member-at-Large: a member who, though not expecting to participate in the active program of the Association, desires to be identified with the work and objectives of the Association, through honorary or complimentary status, or through financial or other support.

Member-at-Work: a member who personally accepts the stated purpose of the Association for individual and society; who stands ready to cooperate with other like-minded persons toward the achievement of this purpose; and who accepts some specific responsibility, other than financial, toward this end.¹

Though these categories of membership have not yet been adopted by this Branch, the membership secretary has referred this recommendation to the Membership Committee for consideration.

¹Ibid., p. 8

CHAPTER VI

SUMMARY AND CONCLUSION

The Y.M.C.A. purports to be an organization seeking to develop Christian character and a Christian society.

Baltimore is the sixth most populous city in the United States and the fifth largest in Negro population. The non-whites today comprise more than 1/11th of the total population. In proportion to the population alone, one Negro Y.M.C.A. should be sufficient. However, Baltimore has a widely scattered Negro population and, for another thing, does not provide facilities equal to those of the white Y.M.C.A.'s.

The present facility was made available through the generosity of Julius Rosenwald and the citizens of Baltimore. Since it is a private agency, it must derive its funds from self-supported services and the community chest. Receipts from the community chest represent an allocation of funds by the Baltimore Metropolitan Y.M.C.A.

The agency expects to expand its facility in the near future. This will require the recruiting of more volunteer leaders, the involvement in the program of many more members, and the strengthening of the professional staff. This would be all to the good were it not for the fact that the projected improvements envision remaining within the limits of a single Negro area. In Atlanta, by contrast, the Y.M.C.A. promotes a decentralized program serving boys in all areas of the city:

here the central facility is used only for such activities as local neighborhoods are unable to provide.

There is no apparent reason why the Baltimore Negro Y.M.C.A. cannot similarly undertake the provision of leadership for groups which meet in local churches, auditoriums, or other facilities.

Membership administration in the Y.M.C.A. of the city of Baltimore is controlled by the Board of Directors. Each affiliated Branch selects two persons to represent it on the Board. The Central Branch is represented by six members.

The Branch Board of Managers and the various Branch committees are made up of active lay members. These organized groups, unfortunately, tend to be self-perpetuating and, therefore, unrepresentative.

Preoccupied as he is with the building up of the total membership, the membership secretary places less emphasis on the individual member. This is reflected in the lack of continuity of membership. The Emblem Club does what it can to maintain a lively personal interest in each newcomer.

The membership campaigns afford a large number of members an opportunity to participate in the agency program. However, emphasis tends to be placed upon the fiscal outcome rather than the individual, with the result that the agency takes on the nature of a business enterprise existing to provide activities for a limited constituency and to pay the salaries of a few staff workers.

— The member of any Y.M.C.A, active or associate, should be

regarded as an individual with a personality capable of growth towards the ideals of Christian manhood. Thus, the major task of any 'Y' functionary should involve personal acquaintance and ambitions gained through personal conversation and opportunities provided for growth.

As was only to be expected, membership decreased during the war, in consequence of the induction of so many young men into the armed services. However, membership in the Boys' Department (ages 10-14) more than held its own.

Since the war, membership has increased in all categories. In all likelihood, this will continue to be the case. However, to assure continuous membership and an accelerated growth in numbers, many more paid workers and volunteer leaders must be employed.

Finally, before acceptance as full fledged members, candidates should have presented to them an elucidation of Association objectives. The agency should devise a formal orientation course, dealing in Y.M.C.A. history, structure, and lay functions. Since Baltimore is an industrial city, young industrial workers should be the branch's main concern.

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